

# **THE ISLAMIC NATURE OF SCIENCE**

**(The Axis of Avicenna and west)**

FRIEND: Welcome! Where are you coming from?

DARWAYSH: From heavens. (smilingly)

FRIEND: Why you had been there? (laughing)

DARWAYSH: Just sauntering.

FRIEND: Did you enjoy there something new ? (laughing).

DARWAYSH: Yes; I saw there heavenly science.

FRIEND: Heavenly science!?

DARWAYSH: Yes. I saw there clear signs of Majesty in the heavens and stars.

FRIEND: But science is knowledge-in-itself. It treats the objective nature of knowledge. It has absolutely no need for either faith or aim. Its character is above the division between the sacred and profane.

DARWAYSH: You want to say, that knowledge is God, above the limits of Right and Wrong ?

FRIEND: Exactly!

DARWAYSH: It means that you say knowledge or science is blindness in itself. (laughing)

FRIEND: How ? (confused)

DARWAYSH: It is very simple. Knowledge of what? Knowledge must be of something. If there is nothing for knowledge to see then is not knowledge innately blind, ,innate blindness?

FRIEND: I think that knowledge is above the need of any purpose: it rather helps us to make clear.

DARWAYSH: So science is like Eye. Because eye makes clear. Is it so ?

FRIEND: Veritably !

DARWAYSH: So if eye sees ; it properly works; the science is not blind.

FRIEND: True.

DARWAYSH: And if the eye does not see ?

FRIEND: The eye is of course blind.

DARWAYSH: Does the blind eye has knowledge of sun ?

FRIEND: Evidently there is no knowledge in blind eye.

DARWAYSH: Can I call this absence of sight in eye, ignorance?

FRIEND: Yes we can.

DARWAYSH: Then how a science cannot be ignorance if it does not see THAT makes it science ! You just before had said yourself ,that the eye deprived of visual power is blind. And we had already for convenience symbolized knowledge in the form of eye.

FRIEND: Just make it more transparent please.

DARWAYSH: Suppose a man is passing through an unknown land. On his way, suddenly there appears a snake, or a pit, or some enemy. That passenger has very weak sight. He falls into the pit; or becomes victim of snake or his enemy. Tell me now, what part of the body would you condemn for the fall of that unfortunate victim ?

FRIEND: Bad Eye .

DARWAYSH: So eye can be bad ,and good. For example, a good eye could have saved the passenger from expected distress. Similarly, there is good science, and bad science.

FRIEND: But science is not totally like eye. Its methodology, logic, and results are universally valid.

DARWAYSH: You want to say, that ‘ Once a knowledge is always knowledge’ ( loud laughter of Darwaysh)

FRIEND: ( With astonished smile) You are right. But I had not expected so swift a circumvention by you. However, I am grateful that you have corrected my error and pride. And still more important it is, that your dialogue has so convinced me that I want to understand for learning the sense of your heavenly science for settling so many ambiguities in my mind about modern science and Islam.

DARWAYSH: Please speak more openly.

FRIEND: It is common enough that in the political, cultural, intellectual, ethical and religious rather spiritual plight of this Muslium world, modern reformists and even some ferocious types of the fundamentalists are often heard harping on this claim: “The whole science of Europe, by the help of which West has achieved progress, had been borrowed from the Musliums of the mediaeval period.” Then is the Western science traditionally related as bequeathed successor to Islam in the history of Modernism?

DARWAYSH: Actually such alleged custodians of Islam are fond of amusing themselves by reconciling the marvels of modern science with the holy verses of Alcoran. For them, the Holy Book is an “ encyclopaedia” of inventions; and scientists, the “*Raskhun*”; who are steeped in the knowledge of every and even ambiguous verses.

FRIEND: How far it is correct?

DARWAYSH: History has clearly refuted their pretended love of knowledge. .

FRIEND: When ?

DARWAYSH: Since, even those days when there was the golden period of science and reason in the Muslium caliphate of Abbasides, numbers of clerics and jurists were mortal foe and pious declaimers of the renowned savants and philosophers of Islam as aberrants, infidels and cursed.

FRIEND: But what about the legitimacy of *THE RASKHUN* ?

DARWAYSH: Our imperfect reason has naturally no qualification to fashion or replace ‘Those Knowledgeable’, in whom the nature of knowledge is ‘*a priori*’.

FRIEND: How ‘ *a priori*’ nature of knowledge in human nature is possible ?

DARWAYSH: God has given its elegant example for them who reflect on His verses, in the chapter of Honeybee. Has not her nature been innately taught to reveal her knowledge in the sweet and salubrious secretion, that infectious fly can not know?

FRIEND: How apt and easy illustration you have cited! Kindly continue your main argument.

DARWAYSH: Well. Unlike the insensible fanatics, you might be knowing, the rational portion of Muslium thinkers cast the brunt of intellectual darkness upon the neck of Ghazali; who had properly founded the anti-Rational Movement of the artless *Ashria*. His anti-Rational cause was ominously prosecuted and fixed by the zeal of Fakhar al-din Razi, Shahrastani and Ibn

Taymiyyah in the Sunni dominant world of Islam. Ghazali had put reason on his own anvil of “*selfism*”, and hammered it into the shape inimical to faith.

FRIEND: I know the dispute between Ghazali and Ibn Rushid. The first had reprobated rational philosophers, and the last wrote in his confutation. Muslims lost science in following the mysticism of Ghazali, whilst Europe found science in the Reason of Averroes. It was a very sharp conflict between the two parties or schools of Al-Ghazel and Averroes !

DARWAYSH: ( laughing). No! No! No! Each is the image of the Other.

FRIEND: It is absurd !

DARWAYSH: (laughing). It is Paradox, not absurd.

FRIEND: ( confusedly). How it could be possible? What is your perspective in this controversy?

DARWAYSH: Ghazali or Ibn Rushid had been men: and men have in their nature, of course favours and prejudices.

FRIEND: I agree.

DARWAYSH: Similarly; Ghazali harboured extreme hatred for Avicenna and the esoteric teachings of the Fatimids. In his abhorrence to them, he did not know that the basis of his own “*self*” upon which he was founding the authenticity of knowledge is not true to his avowed confession of refuting the philosophy. Rather his thesis was only anti-Rational version of *Neoplatonism*. He even did forget in anger that, the philosophers’ eternal Matter so sternly condemned by him , had been present before the creation. And God made Adam with mud; before infusing His spirit in his material frame .And after death on the day of resurrection mankind shall be formed from the same matter. Actually he was unable, he could not, appreciate that the world of Matter is not exclusive, it is rather the part of the whole ontology in the eye of God. In Islam, unlike the teachings of Mani, matter is not a cursed separation from Pleroma: it is not Evil that Gnostics supposed had been the work of Satanic genius. Like the higher worlds of images, ideas and spirits, God created it as well through His Justice and Beneficence. Matter is only tangible configuration of the Idea. It is Light; Luminous in its Reality of The Real. In Koran God has frequently sworn by his own creatures .He said Himself : “ *ALLAH IS THE LIGHT OF HEAVENS AND EARTH.*”

His enthusiasm in ‘*Thya Ulum-ud Din*’ is the masterpiece of ironic death to science, reason, and philosophy; which he inflicted on his Muslim world. The men of Reason were silenced; science was banished, and scientists were disbanded as orphans. This is the saint, and the science, so boasted as Islamic legacy for the European world in future!

FRIEND: You said ,and if, one is the image of the other; then where should we designate the centre of error?

DARWAYSH: Splendid! You have apprehended the sense; and have placed the actual question for true inquiry. Really, the correct question has its half answer. Actually the rationalists have

instead of *knowing* ‘the true axis of philosophy’ for their judgment; have *made* their own axis of Ghazali for criticism. They ignored *The Axis of Avicenna* for their own glorification in the progress of Europe; and shaped Ghazali as axis for their attack. Ghazali was mystic pole of the Ashr’ite school against the Mutazilites. The rationalists forgot in the dispute that Ghazali was polar in his importance against them. He was not axial character in philosophy. The axis was he whom Ghazali himself was attacking. That axis had rendered polar importance to Ghazali in philosophy. Ghazali himself was refuting that central figure of Avicenna who was the axis for himself in philosophy for refutation. Ghazali was at once defending Ashrite party against Mutazila. So there were two poles: 1. Of Ghazali 2. Of rationalists. In depth however both poles had been created in polarization against the common axis of Avicenna, like that centrosome which duplicates into two opposite poles in mitosis during somatic cell division. Both were paradoxically united against the axial philosophy of Avicenna in apparent antagonism. For this anti-Axial polarization, we have no other better expression than “*The Polar Paradox*”. Both poles are complementary to each other for attack on the Axis of Avicenna.

FRIEND: So you have diagnosed ‘The Polar Paradox’ as the real error in the Muslim thinkers. And have prescribed ‘The Axial’ correction. Please shed some light on the nature of Avicennian Axis.

DARWAYSH: The axis of Avicenna is ultimately *Imamology*; which in principle is embodied in the celebrated *hadith* of the blessed Prophet: “*Who perished without knowledge of his contemporary Imam (Imam ul-Asar), would die in unbelief, ignorance and strife.*” Then there is verse in Quran: “*On the Day of Judgment everyone will be raised after his Imam.*” The implicit Axis of Avicenna, and one of the basic doctrines in *Fatimids* and *Ithna-Ashar’ites* (Twelvers), both poles of patristics and rationalists fiercely oppose and deny; because each like the other is independently centred on ‘oneself’ as authority against the universal *Imam-ul-Mubin*. They differ in their modes of approach; one is ratiocinative, the other contemplative: but both united in their unanimous faith of Selfism to derive authority for justification against the Objective Axis of Imamology in Avicenna. In the prosecution of their own authority, ultimately God in His position becomes rubber stamp, the Nominal, Unmoved in motion.

FRIEND: This is revealing !

DARWAYSH: This is the core of wisdom in religion, philosophy and science. After this all discourse is either its defence or denial, in however details.

FRIEND: How would you apply your axial philosophy in this polar paradox upon the relation between Islam and West?

DARWAYSH: The axial philosophy of Avicenna in *Peripateticism* met with three forms of fate: 1. confirmed anti-Rational attitude of the Sunni world. 2. Occidental debasement of Reason. 3. Shi’ite thankfulness established by Philosopher-scientist Khawaja Nasir al-din Tusi, after honourable treatment by the Illumination Philosophy of the martyr Sohrawardi.

FRIEND: How the reason was debased in West ?

DARWAYSH: It is impossible for understanding to know the nature of debasement of science in West, unless we explore what was the cause, which rendered this Shi'ite sage unacceptable as their philosophic genius for the Europeans; while the Ommeyade rationalist of Spain was embraced by them as one of their modern benefactors before the Cartesian philosophy? What did Averroes offer to West which the Alvid master could not afford? What essential incompatibility there is between these two peripatetic philosophers in West as well as in Islam?

FRIEND: Kindly improve my understanding in this context as well.

DARWAYSH: Averroes was harbinger of Rene Descartes: Avicenna of Sadr al-din Shirazi. This deep chasm between the Transcendental philosophy of Sadra and Rationalism of Descartes suggests the incompatibility of their original sources of inspiration. Bu Ali Sina, as axial philosopher, was equally rejected in the Averroistic and Ghazallian Suuni world. Descartes was proving Ghazali in the rational garb of Averroes, against Avicenna; as in kalam, Mutazila had been the rational face of Ashria, against the Imamia: the paradox that cannot be fathomed or digested by him who is uninspired. Mutazila, on the pretence of Justice, had been merely justifying their counterpart, or filling the Ashria vacuum of Bila Kayf. So all controversy between the traditional patristicism and rationalism is apparent, and evidence, of their mutual ignorance like sophists, who fought against their own shadows. By *Imamia kalam*, I mean that, represented by the accredited theologian Hitham bin Hakim; rather than the eclectic schoolman Shaykh Mufid, who in his amalgamation of *Mutazilite kalam*, seriously compromised the spirit of *Walayah* in shi'ite kalam.

FRIEND: But Europe had taught *Al-Qanoon fi 'al tibb* of Ibn Sina for centuries?

DARWAYSH: Yes they needed a physician to treat vomiting, diarrhea, and constipation. (laughing) They chose the husk and throw away the kernel. Because they did not need his *Al-shifa, Ishrat, Hikam ul-mashriqin*.

And now I come to the destiny of Averroism in West. Averroes was not the founder of rational genius of Europe, as he is exalted by his admirers and partisans. His actual merit is that he was one of the benefactors who promoted the material interest through rational cultivation of the European genius. He had bestowed more solidity and confidence to the Gothic Entelechy of Western Society; a cultural genesis, so scrupulously explored by the intuitive philosopher of civilization, Oswald Spengler. So Averroes is abettor for that German soul of the Goth, who is the true founder of West. The invaders from North who had settled and assimilated the customs, manners and laws of the civilized world, had been anticipated by those who had descended long ago upon the Greek world with their Zeus of Dodona, and his war band of gods. These recent alien invaders of the declining Roman Empire, found their new home as well as new Homer and theological solace in St. Arius, whose teachings breathed in their life the congenial spirit of Promethius. This is '*The Heretic Nucleus*' in the genetics of Modern West and its Scientism: the offspring of rebellion against the Orthodox Creed of Nicaea. Unfortunately *Traditionalists* have attributed the ambitious scientism of West to the pagan revival of the ancients in Italia, to

escape or spare the heretical origin of Arian Europe. And a similar situation has occurred in Muslims' history to escape or baffle the guilt.

FRIEND: It is astonishing for me. Can you enable me to see the errors of *Western traditionalists* who impute desecralization of Christian tradition to ancient paganism of Hellenes, in the bosom of Islam.

DARWAYSH: The many, even the erudite like Mawdudi, impute all evils among Muslims, after the four first caliphs, to the royalty of the Ommeyade caliph, who inoculated *Ignorance of Meccan Age* in Islam. Instead of fixing upon the free rule and choice of devil in the ambitiousness of human nature; such piously unjust thinkers have always concealed human liability by specifying the satanic thought to pre-Prophetic Mecca and Kings. In their pious bias, they so easily forget that David and Solomon were kings as well as father and son. They must know that Allah Himself has given free reins to *Eblis* till the Known Day of The Lord. Why and How can we incarcerate the Devil to certain period, figure and event, while it has been incarnated in every form, thought, affair and character? The Devil lurks in our selfish denial of Truth. It is force in us that flatters our own soul with power to replace God as authority. Once authority is usurped; and the license of interpretation is extorted by self; all worship of God is proved *Nominalism* of the Eblis. This is the magical art of The Devil, who had worshipped Allah in his earnestness of ignorance. His all pious conviction and adoration, must be known by the term, I have most aptly designed, as “*Theosophisticism*”; which has been consecrated as “*Theosophy*” by the Western traditionalists.

FRIEND: But the Meccans were polytheists, idolaters.

DARWAYSH: The Meccans were absolutely like Eblis, staunch Monotheists. Allah said to His Blessed Prophet, “Oh Muhammad, if you ask these infidels who has created these heavens and earth; verily they will say ‘Allah’.” What is Idol? Anything that we make in the stead of the real; what it is formed, is called idol; and we worship our self-made idol as our deity, the guardian of our pleasures here and hereafter. So idol means self-deceit. Conflict has ever been on the interpretation of monotheism.

FRIEND: So Muhammad had repudiated the Meccans' Satanic interpretation of monotheism.

DARWAYSH: Yes. It was renewed discord of the old *Adamic Tawhid* with *Eblisi Tawhid*. The same war was kindled on the interpretation of Islam in Kerbela. Ommeyade caliphs were not against Islam, Muhammad and his Family after their inevitable conversion of the face after the fall of Mecca. Why should they have been opponents to a so very profitable creed? Islam had proved benefactor to them. The ambition of Koraysh, who had been merchants and shepherds of camels in Mecca, Islam had fabulously raised to the glory of empire. They became masters of the world from the heights of Pyrenees to those of the Pamirs. The same essential question had been posed in the tragedy of Kerbela: *Tawhid of Husayn or of Yazid? Muhammad of Husayn or of Yazid? Islam of Husayn or of Yazid?* We behold there on the field of martyrdom two

incompatible Islams; two incompatible Muhammads; two incompatible Tawhids: two absolutely inveterate antagonistic interpretations.

FRIEND: Then how did this devil of selfish authority authored the heretic genesis and growth of Western society?

DARWAYSH: The separation between God and Man entered in Christianity through the dichotomic gate of Arius; who wedged dichotomy in the substance of Jesus; and then pursued in the controversy of Person by Nestorius. The dispute on Christology has only symbolized the philosophic debate between the Academy and the Lyceum.

FRIEND: Why was Arius creating chasm in the Homoousia?

DARWAYSH: Through the theological separation Arius was creating space for the authority of self with the replacement of God, Who in presence remains but Nomen. This is the dichotomic canticle of Arius, which Descartes sang in his song of “*Cogito ergo sum*”; and Kant called it his *Copernican revolution* in philosophy; stripped totally of mask in the Absolute Idea of Hegel. The apparent dissimilarities between Arius, Descartes and Kant, are like the relations in the taxonomical hierarchy from phylla to every member of species in kingdom.

FRIEND: How would you reflect your singular judgment on Christian tradition and recent Western traditionalists?

DARWAYSH: We have found that the source of evil springs is implanted in our own soul: circumstances only stimulate. And the Italian rebirth of paganism was no more than the seasonable growth of the Arian seed of rationalism that had already germinated in the earlier Gothic genesis of West. And the belief of the traditionalists that Christian Tradition's desacralization was caused by Renaissance thinkers is only their hieratic fallacy. Actually when these sentimental metaphysicians behold their Western face in the oriental mirror of spirituality, they are startled to disown in dismay. They do not want to understand that, their society had never been hieratic since its origin. By birth Western soul is Faustian. Its claim to Christian tradition is utterly inconsistent: because Christianity is not a Tradition in itself; it is only a part of *Abrahamic Tradition*. The Prophet from Nazareth had come, not to give any new tradition of his own to the world. He was from God, His Messenger in the series of Abrahamic Tradition to fulfill the Mosaic Law in spirit to symbolize the letters into holy signs. He gave the Gospel of *Paracletus*, till his parousia like Elijah and Elias. This prophetic link in concatenation has been totally mistaken, or made, as Tradition-in-itself by the traditionalists of West and their Eastern students.

Jesus was just reviving The Prophetic Tradition that had been literally fossilized by the Pharisees. He restored the sense of verses as signs of God from positive death of letters. He had a message like all prophets in the series for transmission, which he passed as well to the future messenger for final declaration. So the inheritors of the Tradition of Abraham are God-sent Prophets; not Meister, Boehme or Baadar. They alone bear the *NABA-e-AZIM*. Tradition is a



serial movement that has 'telos' which attracts the whole motion in it to its final completion; all destined a priori in its principle before evolution. The principle of this tradition is deposited in *the Covenant of Prophets*, that they contracted in Pleroma. In this manner, The Holy Tradition Of Prophets is only evolution in time of prior Covenant of Prophets for successful seal upon prophecy after the Declaration of the end of mission. The essential Declaration, made on the festival occasion of Ghadir. (6:67 ;Quran.).Instead of acknowledging in its true context the *Declaration of Ghadir* , traditionalists have distorted Christianity into an independent Tradition ; in fondness to be its inheritors; and its value is just the opinion of individual '*Ijtihad*. It has no authenticity; is only an arbitrary effort of Arian heresy to arrogate the title of tradition for itself. If we put the tongue of Spengler in the mouth of Faustian soul, she would confess in naked truth, without blushing, that, 'she had adopted traditional costume of Christianity; when time changed ,it was dismantled by her.' This confession, traditionalists should consult to correct their sentimental bias disguised in the metaphysics of love and mercy, where justice is treated as alien.

FRIEND: It is not difficult for me now, to understand why Averroistic rationalism had been so fondly embraced by the Faustian nature of the Western society. Please explain for me, why Avicenna was obnoxious to West?

DARWAYSH: He did not flatter the Faustians.

FRIEND: How ?

DARWAYSH: The value of forces in nature for Avicenna was not limited to quantity. He had qualitative concept of these forces as well. His angels in Cosmos were the qualified ministers of God, who obeyed His commands in their use of the forces. So forces are just measures, adopted by the noble purpose of angels to direct the phenomena under the will of God.

For Avicenna, the ultimate authority is God alone, before Whose Imperishable face, every existence is merely possibility, accident and mortal. The character of man is to obey God for one's own blessing through the correct use of Reason. Reason is regularly answerable to God; and God through angelic forces is Omnipresent and Omnipotent. So the forces of nature God has neither abandoned blindly to themselves; nor man as deputy can usurp the supremacy of God in creation. There is no place for dichotomy between God and the World in the cosmos full of angels. The legitimate role of reason is neither in epicurean revelry, nor in stoic abnegation. Reason for him is sacrament. It denies the anthropocentric desacralization of Reason. It is not accomplice to Faustian self in Nominalism like Averroes. His world was numinous; and cosmology, angelical .Unlike Averroes, who contracted debased life of reason in Europe;Bu Ali Sina did not desert the sublime idea of science and God .He could not afford reconciliation with Luther in future or the Existenz Philosophie.

FRIEND: And how this Avicenna science is understood in its Islamic nature, before we can apply it in the judgment of Western scientism?

DARWAYSH: The phenomena of nature, are not simply the verses of the poet in Quran;rather God has called these verses His signs, *Ayat*. Every sign of God is theophanic in nature, not *thing-in-itself* of Kant. It is neither 'fact', nor 'event'; it is Sacred Symbol for those who meditate. It has *reality-in-itself*; with reference to The Real, Who symbolizes Himself in the reality of things for the sacrament of reason to reconstitutes them to the First in *Taw'il*. God has

repeatedly invited the sensible people to observe his signs on the horizons, in souls and the text, for reflection, meditation, and contemplate His wisdom in the economy of cosmic existence. Thought without God, is thought of nothing except reflection of the self in the mirror of deception; mere mental acrobatics of Eblis. The station of Intellect in Islam is so lucidly stated in this sublimely eloquent saying of Muhammad Baqir, the great grandson of Ali who was, the Like (*nafs*) of the Prophet in *Mubahila*: “ When Allah created Intellect and put speech in her, He ordered, ‘ Come forward!’ .She advanced. Then He said, ‘ Go back’ . She retreated. God then addressed to her , ”By My Honour and Majesty! I have created none more beloved than you. I will make you perfect in him alone, whom I do hold dear. I trust my command and check to you.” (*Al-kafi-1:1*)

So the true office of reason (*Aqal*) in Islam is to seek the blessed wisdom of God in His creation. Pleasures, comforts and ambitions, are not end in themselves for her. Like sweets of life, bitters as well symbolize the value of wisdom for *Aqal*: the fortitude of Jobs and the magnificence of Soloman; both bear interiorly the message of Truth, Its knowledge, and Beatitude, for those who are able to meditate.

Unlike Western scientism that has denied the Vertical column for *con-centr-ation*, and has so obstinately reduced all reality of life to the existence of horizontal plane, that it has incarcerated the whole life in solitary confinement of atom ; God has condescended freedom in the hierarchical ontology for intellection, where the soul is neither prisoner in quantity ,not outlaw in quality.

Now the claim that Islamic science has any relationship in principle with the Faustian scientism of West, is after axial understanding of Avicenna, empty of force, and sense. Even *Christian view* of *Abrahamic tradition* has no affinity with this heretic world of Gothic soul. As there has been no God in its genesis from the first day of its conception. In Science, it only has quantitatively idolized the Becoming in nature. To make thus correspondent *the Faustian scientism* with the spirit of Islam, like Ameer Ali, is *westoxification*. Syed Jamal of Asadabad had wisely leveled the hammer of Abraham on the ‘*Necheri*’ idol of Sir Syed Ahmed Khan. To evolve from the dilemma of science and Islam, the “*Teilhardism* of Iqbal” must be subjected to rigorous unveiling.

Grasping of the esoteric message of symbolic science in Islam, would transmute our predilection for European glittering scientism to noble aversion. Scientism that has strengthened the unscrupulous and criminal hands of the Capital, Industry, Weaponry and sophistical Education, against the noble spirit of humanity and Godhead!

Today, the scientific movement has made the whole planet and mankind, hostage of ambition, folly, violence and ultimate ruin. Unless this megalomaniac scientism in its quantitative Hubris is symbolically humbled; this Dark Age, *Kali Yoga* of Hindu teaching would be terminated at length in unparalleled apocalypse of the whole world.

To avert the horrors of this “*Guilty Scientism*” of the epicurean moderns; to quench its flagitious powers that have spread psychological havoc in daily lives; and environmental threat to the mother earth: it is must that it be baptized in the holy wisdom of symbolism! Only after this

initiation, we can expect to produce Al-farabi,Ibn Sina,Jabir,Haitham and Nasir al-din Tusi on our planet to bless the world in the spirit of Islamic science: only then the sophistries of Faust, ruling appetites of Aristippus, so sordidly subserved by the Guilty Scientism, can be subdued for the deliverance of human soul and humanity and the earth from its evil nature.

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